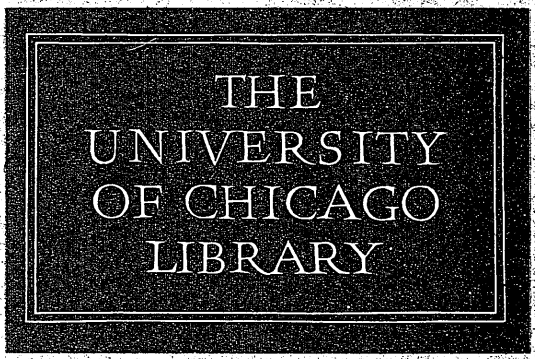
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THE WORKINGMAN

AND THE

SYNAGOGUE

RABBI SOLOMON FOSTER

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THE WORKINGMAN AND THE SYNAGOGUE.

By Rabbi Solomon Foster, Newark, N. J.

"As you walk through the swelling and ever-swelling and sweltering New York Ghetto of a summer evening, the truth of it becomes verified within your innermost feelings. . . . Wherever you turn you see your own, your own; so many, so many of them. You are glad; you are proud. . . . You may have nothing in common with them in your outlook and aspirations, nothing in your daily life and conduct; still you love your people, you love them well; in spite of yourself you love them. You love them also in spite of themselves. They are full of faults, big and little; they grate and jar upon your senses in every one of their daily doings; a thousand times a day they offend your highly strung sensibilities; still you love them; you know you love them." (Jew. Chronicle, September 18, 1908, p. 14.)

In these words "Halitvack" gives us a sympathetic glimpse into the seething, suffering, struggling mass; the indifferent, yet religious and idealistic populace; the aspiring, fighting, laughing, toiling, studying, peaceful human beings who make up New York's East Side. Every road of my investigation into the conditions of the Jewish workingman led to this place. It is here that the Jewish immigrant gets his first knowledge of America; it is here he finds the means of a livelihood; here he meets his relatives, friends and countrymen; here he makes or finds himself at home with his people, in the midst of a great city, yet apart from it.

The road to the East Side proved to be a short road to my goal, the investigation of the Jewish workingman in his relationship to the Synagogue, for within a comparatively narrow area live some 750,000 Jewish souls, as it is estimated, the

largest settlement of Jews in one city that the world has ever known. In this district are to be found some of the largest industrial plants in the country, which explains the presence of an enormous laboring class. Almost every conceivable object is manufactured in this section, and all kinds of labor can be secured, from the skilled diamond cutter and steel engraver to "the hewer of wood and the drawer of water." Here men, women and children early and late hear the busy whirr of the machines as they earn their daily bread, or long to hear it, when loss of employment or a slack season make them feel more keenly the pinch of poverty. On the East Side all the glory and the grandeur of an industrial age are to be seen; the almost human sensitiveness and efficiency of machinery; the organization and equipment of great factories; the nice calculations of human and machine capacity; the great buildings for mercantile, industrial, educational and philanthropic purposes, the fruits of the splendid risks and bold adventures of progressive capitalists.

Here also flourish and multiply all the degradation and vice of an industrial age. Here are exhibited on all sides the remnants of spiritual beings turned to tools. Machines answer the anguish and sorrow of the workmen with a meaningless roar, and reply to their cry for sympathy and help with an incessant, unremitting cruel clamor. The diseases of occupation are here taken from the realm of the theoretical into that of such accurate prediction as to make it possible for the scientist to compute by age and number the percentage of deaths in the various trades. Here we see youths lashed to machines when society should have guaranteed them sunshine and play. Also "immorality is in the streets, now in the broad places and lieth in wait at every corner." (Prov. vii, 12.) On the one hand men and women are forced to live in homes which, because of the congestion, are like hovels. Loss of honor and self-respect are not unknown guests. Lack of leisure prevents the pursuit of self-culture through study and reflection. At the same time we find the records of such wonderful heroism in the battle for truth, honor and righteousness as to excite the admiration

of all. Here we are introduced to men and women who know what it means to make sacrifices, who know how to toil faithfully and die heroically.

The road through the East Side proved to be a short road in my investigation, for it led to a scene of such diversified interests, such far reaching influences, such different customs and ideas, such an endless array of institutions, as fairly to reflect the world-wide Jewish problem. The East Side forms a unique community, most wonderfully organized in all that concerns the welfare of Israel, in spite of the seeming disorganization and disintegration; most peaceful, happy and self-reliant in spite of the seeming conflicting purposes, the squalid homes, and the helplessness of the people; a community thoroughly Jewish and thoroughly American, without the slightest hint of any possible incompatibility.

But the very vastness of the problem, though concentrated in a narrow area, made my road a very long and tortuous one in the end. A commission of experts, thoroughly familiar with the whole industrial problem, could hardly expect without undivided attention for many months, to cover the whole field of industrial conditions among the Jews. In the first place, there is no census of Jewish working people in this country. Workingmen are not enumerated according to their religion. The unions, in which this fact would be readily ascertainable, comprise only a comparatively small number of the workingmen. (Out of about twenty millions of working people, only three millions are affiliated with the unions in the United States.) The Jewish workingmen are, as a rule, not organized as such, preferring to enlist in the National or State bodies on nonreligious lines.

The difficulty of determining the limitations of the subject soon presented itself, for it was found that men who might properly be recorded as workingmen one day would be raised from a low estate and transformed over night into merchant princes and great manufacturers. Because it was impossible to differentiate between the body of permanent workers and the

larger body of workers, many of whom are in the transitional stage of preparation for positions as merchants and professional men, it seemed best to follow a good old Jewish practice of leaving indefinite what can not be defined.

The study of the Jewish workingman disclosed the further fact that the workingmen are almost exclusively recruited from the recent immigrants, for with an almost negligible exception, it is stated that the Jewish immigrants of a past generation are themselves employers of labor, a fact which is not a fruitless cause of much bitterness on the part of the employe, who in the native town in Russia was recognized as far superior to the man who, by the change of fortune, is the employer in America.

It was a matter of both practical and philosophic perplexity to determine to what extent our people were affiliated with the Synagogue, as well as to establish a standard to measure the degree of religiosity of our people. The records of Synagogue affiliation in this country, as compiled by official and private statisticians, as will be shown, are imperfect, and largely underestimate the actual number of Synagogue supporters. But still this does not measure Jewish loyalty. The old command, "Do not separate yourself from the congregation" (Aboth) (*Al tifrosh min hazibur*) has been interpreted by some of our people as applying to the *community of Israel,* a command which the fewest will not scrupulously obey. Orthodoxy is not the final test, Reform is not the last standard, Zionism is not the criterion of Jewish loyalty. Let the partisans of these movements in Israel shout themselves hoarse, let them hurl at each other imprecation and proscription to their heart's content; let them misunderstand and misrepresent one another as they choose; it will still be true that the Jewish people and the people alone will be the final arbiters of their religion. And this peculiar people has shown itself in possession of a heart and soul great and good enough to say to everyone who subscribes himself by the name of Israel, "Come and nestle close to my bosom."

This view is re-enforced, moreover, by the observation that *from the religious standpoint,* there is very little, in fact, there is nothing to differentiate the workingman from the employer. The Synagogue knows no laborer nor the employer of labor as such. It holds all men equal. The rich and the poor all form a brotherhood. Leviticus (xix, 15), has proclaimed to the Synagogue its duty: "Thou shalt not respect the person of the poor, nor honor the person of the great." Simeon of Sichnin, the digger of wells, was adjudged as important to the community as Jochanan ben Zakkai the scholar. (Midrash to Koheleth iv, 17.)

The Rabbis have emphasized that the terms, *Yisroel* "Israel," and *Adam* "man," being never used in the plural are significant as teaching the unity of all men. Phillips Brooks echoed this thought when he said, "I like workingmen very much, and care for their good, but I have nothing distinct or separate to say to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter, in which their needs and duties are just like other men's."

It is the glory of religion that it lifts the individual out of his narrow isolation to see himself as a member of the human family. It is the glory of religion that it ignores the national variations, the social disagreements, the industrial differences which divide men and nations into groups, and speaks in behalf of humanity, to plead in the name of truth for the eternal welfare of mankind. So it will be found that the same causes that operate to make the workingman indifferent to the Synagogue will apply to the employers of labor.

And yet the Synagogue in directing men to a consideration of the world problem, and stimulating them with the hope of the attainment of justice and righteousness, can not afford to dissociate itself from the local problems nor ignore the present injustice, social and economic.

In attempting to define the attitude of the modern Synagogue to the workingman, the writer has labored under the difficulty which confronts the timorous pioneer. There is no treatise on

the subject from the Jewish point of view. Information had to be gathered from interviews with working people and labor leaders, from discussions with social workers, from pamphlets on various phases of the subjects, from newspaper reports and articles, and personal observation.

Under such circumstances it can not be expected that one shall be able to do more than open the subject for discussion. With such limitation, however, one is comforted by the words of Rabbi Tarphon, "It is not thy duty to complete the work, but neither art thou free to desist from it." *Lo 'olecho ligmor welo attoh ben horin lehibbotel mimmenu.* (Aboth ii, 21.)

But the workingmen themselves now knock at our doors. Let us open to them and bid them enter in the name of the Lord. Let us question them as to the reasons which have estranged many of them from the Synagogue. (For brief statements on the general conditions prevailing among our working people and their families, see Appendices on (a) Occupations; (b) Trades Unionism; (c) Disease; (d) Criminality; (e) Standard of Living; (f) Amusements; (g) Politics, and (h) Religion.)

Estrangement from the Synagogue.

Influence of the Christian fellow-workman.

Living as we do in a Christian environment, it is not possible without the highest degree of intelligence, most careful watchfulness and the staunchest loyalty, to avoid the influences of the press, stage, and platform so universally the vehicles of Christian ideas and principles. How can it be expected that the Jewish workman would remain impervious to the impressions which he is constantly receiving of Christian ideas when it is remembered that the day of rest recognized by law, the annual festivals on which cessation from labor is enjoined, are Christian holidays? Besides, the children of Jewish parents are frequently asked to join in the singing of Christian hymns, to recite Christian prayers, to hear the expression of Christian sentiments, in the public schools. The literature of the day, with the ex-

ception of the important books of science, art and philosophy, is largely of the religious views, directly or implied, of our neighbors. It is not easy to remain a loyal Jew when one stands alone and isolated in an environment not entirely sympathetic.

The influence of the environment is no doubt to be reckoned with in determining the attitude of the Jews to the Synagogue. What obtains in the Church, to a degree, will be reflected in the Synagogue.

The interdenominational strife among the Christian Churches has estranged many of the Christian workingmen. It has begun to appear unseemly that the various churches instead of working in harmony for the welfare of humanity are continually clashing in their interests, each one seeking to advance its own denominational interest. The working people are thinking that if the various churches would unite their forces, they would be able materially to help mitigate the evils of the industrial world. Because they are not at peace, the churches fail to appeal to many working people who so greatly feel the need of peace.

Then again the churches today insist on putting the question, "Do you believe? That staggers any broadminded man who feels that what he believes is of little consequence compared with what he lives." (Stelzle, Workingman and Social Problems, p. 102.) Working people have become class-conscious and recognize their part in our industrial progress, and not receiving their just share of the profits, as they feel, they consider that the professions of a faith which has not helped them, and the anticipations of a future world which totally ignore the actual state of things here and now, are senseless and valueless promptings of the imagination.

The unbending and fixed character of the Christian Church is responsible also for the defection of many people. Its claim to have spoken the final words on every phase of truth, which are registered in its creeds and ceremonies, is being analyzed by thinking men today with the result that the creeds and institutions are subjected to such severe attacks and sweeping

denials as to indicate impending disaster. In the meantime, the doubts and fears of the people are marked by their *indifference,* if not positive *disloyalty,* to the church.

The people, too, are not ignorant of the inconsistency of many churches which, as corporations, own unsanitary tenements and exact exorbitant rents. Yet these strongholds of the faith resound with denunciations against these very evils. The people, moreover, are not unconscious of the extent to which members of the churches offend against justice and morality in the conduct of their business in evading the laws framed to protect the poor and helpless. Then again, the Church wastes its energy in the solution of secondary problems, such as:

Total abstinence.

Closing of public places on Sunday, art galleries, recreation centers, etc.

Amusement on Sunday.

Small wonder that the people lose patience with the Church, which aims so often to deny the workingman the only pleasure possible for him by an open Sunday. At the same time the workingman can not fail to notice the opening of golf clubs in the country, the automobile trips, etc., etc., which are attractions to the rich, Sunday after Sunday, with scarcely a word of condemnation from the churches. It is impossible for the people not to get the impression that the churches are more interested practically in the welfare of the rich than in that of the poor.

Then again, the working people have concluded that the evils which they suffer in the industrial world could in a moment be removed if the captains of industry were disposed to treat them justly, to give them a more equitable share of the profits of their labor. But these same captains of industry, week after week in their various churches, give expression to their belief in the brotherhood of man, and pray that God's blessings shall rest upon His children. Yet these same men nullify in their conduct on the market place and in the factory, the teachings of the religion which theoretically recognizes

neither rich nor poor. Since the churches are so largely maintained by the rich, who are regarded by the workingmen as their oppressors, they can not be induced to identify themselves with the rich man's institutions. This attitude of the workingmen is well described in a statement of one of them, "How can we pray with him on Sunday when he preys upon us during the week?" (Workingman and the Social Problem, by Stelzle, p. 95.)

Although the Synagogue is free from strife that rages in the Church, for not even the differences between the various wings of Judaism rest upon a more solid foundation than social, temperamental or accidental causes; although the Synagogue lays less stress upon belief than upon practice expressed in ceremonials, which are regarded at best as valuable shields, or fences to the laws; although the Synagogue has shown itself wonderfully adaptable to the needs of every age; although the Synagogue has never wasted its energy on the solution of problems which its devotees could better handle by themselves; although the Synagogue never assuming that it has brought all the good to mankind, does not hold itself responsible for the evil, it happens, nevertheless, that many of our people under the influence of the environment, having little knowledge of their own religion, imagine that the same conditions that prevail in the Church are duplicated in the Synagogue. They think that the criticisms which are leveled at the Church apply also to the Synagogue, and they acquire the easy habit of antagonism toward the Synagogue. It is not to be denied that to a certain extent some Synagogues are amenable to the same criticism that is aimed at the Christian Church, but wherever the causes of indifference as indicated above apply, the determining factor in their origin and continuance is the influence of the Christian environment.

The Synagogue itself, however, has been responsible for the indifference of some of our people to Judaism. In a number of instances it has refused to permit the Rabbi to serve the Jewish people unless they were affiliated with a Synagogue.

Rabbis have been known to refuse to officiate at a funeral or marriage service where the parties had not been, or the members of their families would not be, identified with the Synagogue, unless a special payment be made to the congregation. It is true that anyone who is able, in refraining from supporting a Synagogue, offends against a primary duty to his people, but it is a policy shortsighted and weak which would restrict such a one to the benefits of Judaism at a time when he *does* feel the influence of his faith. It is not to be denied that the burden is harder upon the faithful, but the open door policy is the only one most likely to succeed in finally winning to the support of the Synagogue all our people. At any rate, the "closed door" has had influence upon many to confirm their indifference to the Synagogue.

The tragedy which is being enacted in many Jewish homes is a fruitful cause of estrangement from the Synagogue. In the New World, the children have become impatient with certain of the religious ceremonies of their parents, and the many attractions of the new life make rather irksome the old duty which each child was required to perform, to study the Torah. The parents find it difficult to exact obedience and reverence from their children. Many children of the immigrants have become ashamed of their own parents and their ways of life. This sad condition of the house divided against itself is sufficient to account for the temporary indifference of many of the rising generation to the duties imposed by religion.

Another potent cause of indifference to the Synagogue on the part of many of our immigrants is the radical difference between the Synagogue in America and the Synagogue as established in the old country. I refer now simply to the external arrangements. Dr. Blaustein, speaking of Jews in Russia before emigration, has said that the "entire life of the Jews, intellectual, social and even commercial, centers around their religion and around the Synagogue—the seat of religion. In addition to being the house of worship, the Synagogue is to them the school, the lecture hall, the club, the political arena, and even the

produce exchange. The Synagogue is furthermore the only place where Jews can apply and utilize their talent. . . . In other words, having no opportunities outside the pale of Jewish settlement, the Jew must confine himself to the limited circle of his own people. The old Jews still use ancient Hebrew as their literary language. All books, be they religious or secular, are written in Hebrew; newspapers, daily and weekly, are published in Hebrew, and business correspondence is likewise carried on in Hebrew." (University Settlement Studies, July, 1905, p. 75.) From such a condition our people have come to an environment in which the Synagogue has been divorced practically from every phase of Jewish life except purely the religious worship. Outside the precinct of the Synagogue flourish the Jewish societies, clubs, guilds; the newspapers and periodicals are not under the direction and supervision of the Rabbis; groups of Jews from various cities are independently organized, sometimes as rival institutions; indeed, a seemingly disorganized mass without head or tail, which is sufficient to shake the confidence in the Synagogue of many of those who had looked to it as to a supreme seat of authority in all things that concerned the Jewish people.

It is no doubt true that some of the working people are not drawn to the Synagogue because it is almost wholly under the control of the wealthy classes. If profession is to be balanced by practice, the working people fail to understand why they are excluded from the Board of Directors of the Synagogues with which they are expected to affiliate. Very few of the Boards of Directors of our Synagogues, not excepting a well known organization which claims to be positively free in its championship of all kinds of policies, have a representative of the poorer classes as a member. If our democratic ideal will be logically applied, there is little doubt but that the working people will flock to the Synagogue, which shall welcome their representation.

The method of Synagogue support is also a bar to the participation of the poor in public worship. Our Synagogues charge

an exorbitant rate, comparatively speaking, for the ownership of pews. It is an expense hard to meet by our working people to associate themselves with many of our Synagogues. In their pride, they refrain from attending the service they are unable to support. It must not be overlooked, however, that there are numerous Synagogues among the working people themselves, which charge as low as two or three dollars a year for membership.

No doubt the most determining reason for the neglect of the Sabbath is the necessity which rests upon the vast majority of our workingmen to labor on the six recognized working days in the week. It is simply impossible for more than a very insignificant number to secure such positions as will enable them to rest on the Sabbath. They are compelled to report for work on Saturday as on the other days of the week. On the subject the Chief Rabbi of England has said: "I believe that this disregard is due not so much to a relaxation of religious sentiment as to the fierce struggle for existence which now prevails, and the keen competition that pervades every walk of life." (Jew in London, p. 122.)

Because of their exhausted condition from a week of hard toil, the workers are frequently unable to enjoy the Sabbath in peace. "Even in those instances where there has been a cessation of work, how is the Sabbath kept? They that know the terribly long hours during which the presser and machinist, the cap maker and laster and factory workers have toiled during the week will readily forgive their keeping in bed till a late hour on the Sabbath morn." (Jewish Chronicle, January 5, 1906.) And so accustomed do they become to absence from the Synagogue, that they soon lose the habit of attending service, and in their helpless condition grow up in ignorance of all that makes life worth living.

Many workingmen are estranged from the Synagogue because the strict orthodox wing of Judaism no longer appeals to them, for it overemphasises the ceremonial and officially endorses ideas which are positively no longer accepted by the people at large,

such as the "Resurrection of the dead," the Bible as the literal word of God, the inferior position of woman, etc., etc. The Reform wing of Judaism has not yet won large numbers of our working people because Reform is not known by our workingmen. This is due, to the greatest extent, to the misrepresentation, the unjust criticism, the passionate denunciation, which it has suffered at the hands of those who wilfully and ignorantly condemn it. In a spirit of blind partisanship, many so-called orthodox Jews permit themselves the most unbridled license in their characterization of Reform Judaism. With oratorical flourishes, which are successful in their appeal according to the measure of passion exhibited by the speaker, many leaders and preachers misrepresent it to our working people and foster the spirit of group prejudice and hatred. Certain Jewish papers pour out column after column of misrepresentation of our cause. It is worthy of note that the editor of one of the leading Eastern Jewish papers, upon receiving a signed letter protesting against certain unfair and misleading representations against the Hebrew Union College, at the very moment that the Eastern Jewish public was receiving only one side of a bitter controversy, wrote as follows: "To my very great regret I find myself unable to print the accompanying [letter], interesting as it is, and putting most forcibly a view which has not been adequately presented. But it comes rather late, the interest in the matter having somewhat waned, and for personal reasons I have not given much space to the controversy, since it would be rather unsuitable for a person so closely connected as I am with the Seminary to seem to interfere in the affairs of the Hebrew Union College."

And again, very recently some prominence was given in one of our Jewish periodicals to a scurrilous article on the Reform Jew. Subsequently, the writer said: "I believe then that if I should be writing the article now, I should criticise the German and Reform Jew much less severely, and I should be less optimistic as to the Russian Jew. . . . I shall, however, study up the subject at the first opportunity; and if I find

anything worth saying on the other side, I shall say it in print." Just think of the absurdity of the situation! A man doing a responsible work in a community permitting himself to deliver a philippic against a movement before he takes the opportunity to study it! Can we wonder that our Russian brethren entertain the most absurd notions of our position, are distrustful of our loyalty to Judaism, are unacquainted with our eager concern for the welfare of our brethren all over the world?

Although we have considered the alleged causes of indifference to the Synagogue on the part of many Jews, we can not begin to analyze the extent of the devotion of the people at large. To the institution they might have objection based upon a fancied or real grievance, but against Judaism the very fewest will rebel. It is impossible to measure the loyalty of a people to their faith by the standard of attendance at Synagogue. "God says to Israel: I bade thee read thy prayers unto me in thy Synagogues; but if thou canst not, pray in thy house; and if thou art unable to do this, pray when thou art in thy field; and if this be inconvenient to thee, pray on thy bed; and if thou canst not do even this, think of me in thy heart." ("Some Aspects of Rabbinic Theology," by Schechter, p. 156.) Workmen were, moreover, permitted to recite the Shema while in a tree or upon a wall if they were engaged in their labor; they were not compelled to descend to the ground or to go to the Synagogue. (Ber. ii, 4.) If one should be riding on a donkey, and could not conveniently dismount to recite the Shema, he was permitted to turn his face toward the Sanctuary and recite it. And in the event of his being unable even to turn himself to the Sanctuary, it was permitted him to direct his heart to it, and it was accounted as fulfilling his duty. (Ber. iv, 5.) The law permitted one who happened to be on a ship, or a wagon or upon a raft to direct his thoughts to God, and it was sufficient. (Ber. iv, 6.)

Even with the regular ritual, much leniency was permitted under stress of necessity. With reference to the *Mussaph* Prayer the sages reversed the opinion of Rabbi Eleazar ben Aza-

riah, who said that the *Mussaph* must be recited in the Synagogue, by stating that it might be recited without, as well as within, the Synagogue. Indeed, Rabbi Jehuda held that if the *Mussaph* were recited in the Synagogue, the individual was free from reciting it altogether.

Judged by such standards which are reasonable, it becomes impossible for us to say to what extent our working people are religious or irreligious. There is no method by which we can register the amount of a man's devotion to God, his love of Israel. While at his task, the ordinary workman may pray more devoutly to God than the most faithful of Synagogue attendants. With every stroke of the hammer, he might gather strength and determination to split sin and corruption to fragments. With every stitch of the machine, the worker may fashion in his imagination a garment of such rare intellectual and spiritual beauty as to be fit to clothe a poet. Who can tell how many of the working people unable to attend the Synagogue during the week as well as on the Sabbath, never fail to offer their prayers to God morning, noon and night, and make the earnest effort to live in accordance with the laws of Israel. Many doubtless fail; but the dark pictures of the religious life of the poor, painted by many investigators, are more than checked and offset by the bright scenes depicted by others. It is a phase of the subject impossible of analysis without a house to house, indeed, person to person, canvass, conducted not by paid agents, but by trustworthy friends of the poor, and covering a period of years. The hasty generalizations so freely offered as to the religious condition of the poor "are not a description of the state of the slums. They are only a dark and dreadful description of the state of the slummers."

Those who are students of the subject know how great an influence the Jewish religion exercises upon the Jewish people. In their heart of hearts they love its beautiful and noble ideas; they are attached to its poetic and appealing symbolism; they feel themselves a part of that sweeping current of God's holy spirit coursing through the centuries, causing hope to revive

in the desolate heart, peace to thrive in barren places, and making "the desert rejoice and blossom as the rose."

Because it is impossible, utterly impossible, for us to estimate with any degree of precision the undoubted loyalty to Judaism of the vast majority of our people, and because formal attachment to the Synagogue has never been established as the final test of a Jew's devotion to his faith, must we be ever on our guard to resent to the bitter end the false accusations made by the press and on the platform of our day.

The "muckrakers" in our own midst are doing us an injury by going up and down the land proclaiming that the Synagogue is doomed because it muzzles its Rabbis, gets its support in ways unaesthetic and commercial. Wild statements are made about the intolerable conditions that surround the Jewish pulpit, necessitating, as it was claimed, the withdrawal in the course of a year of a number of prominent Rabbis who in self-respect would have to give up their posts of duty. When these statements are subjected to the keen analysis of perfect truth, we are forced to the conclusion that they are half-cooked preparations of oratorical mush. The "legitimate" Synagogue has not been guilty of raising insignificant matters of practical administration to issues of philosophic import. Is a case made against the Synagogue which does succeed in spite of tremendous obstacles in holding our people true to the Sabbath and Holy Days, when critics of the Synagogue surrender the Sabbath, change the Holy Days and boast of an emancipation, which is nothing but unbridled and reckless license? Do the people actually muzzle their Rabbi when they plead with him to give them spiritual food that falls from heaven, instead of the chaff which every noisy convention blows his way? Is it a sign of progress to have all kinds of contradictory ideas presented in the same pulpit, instead of a consistent, well-developed philosophy to which the Rabbi stands pledged and which he is ready to defend?

We do not want to be understood as crying "peace, peace," when there is much need of correcting certain temporary de-

fects of our modern Jewish life, but at the same time we are sure that many who come in the name of the Lord are nothing more than false prophets.

"Even the unrest apparent in many quarters is a healthier sign than the spiritual stagnation of a generation back. In the past, when communal life was more compact and Jews were solely dependent on each other for social intercourse, a mechanical conformity was preserved without there necessarily being any sense of conviction. That censorship which one Jew exercised over another has become impossible, and he has now to be guided in his religious observance by conviction rather than by the dictation of others. This is a much healthier state of things, and although it involves more heterodoxy, it is calculated to produce worthier religious life." (H. S. Lewis, "Jew in London," p. 235-f.)

One of the clearest indications of the strength of the Jewish religion among the working people is the absolute failure of the missionaries, who work on so elaborate a scale to convert our men, women and children to Christianity. From all reports of these movements, that come to us through the secular and religious press, it is gratifying to learn that our people, with an almost negligible exception, are unalterably loyal to the faith of our fathers. From a Christian source, the following statement is noteworthy: "So far from the problem of the effective evangelization of these Jewish millions having been solved, it is to be feared that the magnitude of the undertaking has not even yet been realized." (Jewish Chronicle, October 2, 1908. Report of the London Society for Promoting Christianity Among Jews.)

The Strength of the Synagogue.

It is well nigh impossible at the present time to give an accurate number of Synagogues and members of Synagogues in the United States. In a recent report issued by the United States Government, it was stated that the total number of

Synagogues in the United States in 1906 was 1769, with a membership of 101,457 heads of families. But this figure is too small according to the records of the Jewish Publication Society, which had enumerated up to 1906 nearly one hundred more Synagogues. From the reports of the Society I have counted as many as 2,114 Synagogues in the United States. 1,169 of these Synagogues, consisting of large and small congregations in the great as well as in the small towns, give a membership of over 100,640 members, or an average of 86 members to a congregation. At this rate, the other 945 congregations would aggregate a membership of 81,270, or a grand total of 181,910 members. If every member on the average is the head of a family representing three persons, we have a population of 545,730, under the guidance of the Synagogue. These figures tell only part of the story, for the statistics exact as far as they go, are not complete, as my study of Newark conditions reveals. The Year Books of the Publication Society record twelve congregations for Newark, with a membership of 1,069, while I have found twenty congregations with membership of more than 1,800 persons. This number is not large enough to cover the many smaller congregations which flourish in the various Talmud Torah halls, in private houses and lodges. Assuming that this condition is duplicated in the country at large, attachment of our people to the Synagogue is by far more extensive than we had imagined. With a Jewish population of 1,777,185 in the United States, as it is estimated, by whom 2,114 Synagogues are supported, we find that there is on the average one Synagogue for every 840 Jews. This does not include the many Synagogues that are not recorded, but of whose existence there is little doubt. At the same time, it must be noted that some of the Synagogues included in my computation are open for services only on the High Holidays. The affiliation of Jews with the Synagogues in the country at large is on the whole not unsatisfactory, and by far not as bad as some of our friends, as well as our foes, would have us believe.

Even in New York City conditions are not, can not be, as

bad as pictured. The Year Books report something like 563 Synagogues in Greater New York. 259 of these Synagogues in 1906 reported a membership of 26,804 persons, or 103 persons to a Synagogue. At this rate Jewry in New York is 58,607 strong as far as membership in Synagogues is concerned. This is really a conservative estimate. Now, allowing that each member represents three persons at least, we have a total of 175,821 Jews under the influence of the Synagogue. Estimating the Jewish population of New York City at 750,000 persons, we have 20.9 percentage of Jews belonging to congregations. Remembering that there are innumerable halls and homes which are regularly thrown into Synagogues on the Sabbath and Holy Days, we might expect to find the estimate above referred to considerably increased.

In the light of these facts, we have the right to question the rather startling announcements made by Dr. Walter A. Laidlaw and others as to the loyalty of Jews to the Synagogue, in his "Study of the Jews of New York as Observed in Ten Years' Investigation." But until we know how the statistics were compiled, we can not but doubt their accuracy, especially in view of the statement made by Dr. Laidlaw himself in 1905: "In that whole section of Manhattan, south of 14th Street, east of Broadway, there are more Synagogues than there are Protestant Churches in the whole Island. . . . There are, to my knowledge, less than 350 Protestant Churches on Manhattan Island." (Amer. Heb., May 19, 1905.) Is not this an exceptionally good showing for our people, who form less than one-third the general population of New York City?

What Synagogue Does.

The most convincing appeal which the Synagogue can make to the working people for their allegiance and support is a record of its labor in their behalf. It is often overlooked even by those who represent the Synagogue, that it is the influence of the Synagogue, directly or indirectly, that is gradually improving the lot of the working people.

In the first place, the very ideals which have become the property of the masses were conceived, formulated and promulgated by the Synagogue. As the people today agitate and labor for more equitable conditions, better standards of justice, they do not know, or will not admit, that it is due to the success which has attended the efforts of the Synagogue in spreading its teachings broadcast that they cherish these ideas at all. The ideas of justice, righteousness and charity were formulated by the prophets, it is true; but they have been preserved by the Rabbis in the Synagogues of Israel all through the ages.

It is, moreover directly traceable to the influence of the Synagogue that so many institutions of every description devoted to the amelioration of the poor, are founded and supported in our day. A merely cursory glance over the list of contributors to our various charitable and educational institutions in any community will reveal a very noteworthy fact, that the very largest percentage of the supporters are identified with the Synagogue. In large cities where a large percentage of Jews are not affiliated directly with the Synagogue, it is observable that only a small percentage of contributors to our institutions is found outside of the Synagogue. These institutions with scarcely an exception are devoted to the work of improving the general conditions of our people through hospitals, nurseries, asylums, relief societies, educational institutions, social centers, religious classes and houses of worship, all of which in all our cities are most largely supported by men and women connected with the Synagogue. To the credit of the Synagogue, in all fairness, must be recorded the great work done largely for the poor, by these many institutions.

What is true of the institutions applies to the men and women doing the work that is telling in its influence for good upon the lives of our poor. The consecration which the Synagogue gave them, the inspiration to a life of service imparted to them in its name, have aroused devoted servants of the people to go forth and labor for their welfare. Very few, indeed, are

they who are eyes to the blind and feet to the lame, who have not been inspired to their work by the religious spirit.

On many occasions, too, the Rabbis have raised their voices in defense of the workingman; they have served on arbitration committees, championed their cause and brought about settlements between them and their employers.

It is time for the Synagogue, especially when put on the defensive, as in our day, to speak out clearly as to its unremitting toil in behalf of the poor, its unswerving fidelity to the cause of justice, its courageous stand in the presence of the powerful and mighty to plead for peace and righteousness.

Let not the Synagogue in appealing to the masses for their support, pamper and patronize them by a false confession of its weakness. The Synagogue need not apologize to the Jewish people, for it has never forsaken them. The Synagogue need not change any of its fundamental pronouncements in order to please any class in modern Jewry, for it has never failed to represent all members of the household of Israel at all times. Here and there abuses may have flourished, disregard of the unity and peace of the whole community go unchecked, but these were individual outbreaks of men connected with, not the official expression of, the Synagogue. And while the institution largely reflects the individuals that compose it, the recognition of their ultimate independence in Jewry has enabled the Synagogue, to a marked degree, to keep free from the compromises and changes which characterize the growth of the Christian Church. The Synagogue need not admit to the Jewish workingman today that he has been neglected by it. On the contrary, the Synagogue can with full justice demand an explanation from the workingman for his indifference to its honor and welfare. The Synagogue has reason to resent to the point of defiance, the insinuations of some of its representatives that in its teachings the cause of justice to all classes and conditions of men has not been safeguarded. They are the false prophets who read the book of God's secrets by the glare of the street lamp, in the blaze of the banquet hall and the public place

instead of by the subdued, steady and soft gleam of the holy incense of the Sanctuary.

Besides, the Synagogue in its sanity and poise is not prepared to say that present conditions in every sphere of life are worse than former days. It has never said that the former days are better than these days. On the contrary, it is not unlikely that if the Synagogue felt it necessary to speak at all, in no uncertain terms, it would be prepared to say and to prove that these days are far better than the former days when slavery flourished, when the poor were sold for debt, when man's toil was unrelieved by the help of machines, when his leisure was fearfully circumscribed by his environment, out of touch with the centers of learning, distant from his fellows, all in all a life without the charms of our enlightened times. And as for abuses and outrages, exploitation and deception, the ancient days can reveal to us a more harrowing scene than our imagination can conjure up. But let us not raise the curtain upon the evils of the past. We surely have enough of them in our day. And to their solution the Synagogue, as well as the Church, must devote its full strength and most earnest service. But the Synagogue in working for the Kingdom of Heaven on earth will not assume that the Kingdom of Heaven has already arrived. It keeps ever in mind that men may hasten or hinder its coming according as they obey God's laws. But here and now men are not angelic; they manifest traits which merit God's disfavor. It can not, therefore, hold itself responsible for evil conditions which are inherent in the social body. If these evils were not here, there would be no need of Synagogue and Church to correct them.

The attitude of the Synagogue has been unequivocally friendly to the workers. In fact, the Synagogue has not looked upon them as a separate class whatsoever. The employers have not been more welcome than the laborers; in all ages the Synagogue has regarded them as equal before God, and has defended and protected the one as readily as the other. The Rabbis point out how God Himself is pictured as a workman who with a

divine plan and with infinite wisdom creates a world in which everything is beautiful and good. The Bible is replete with illustrations drawn from the life of workingmen. On almost every page the place of the workingman "who goes forth to his labor until the evening" is idealized. The Fourth Commandment with its wise injunction to man to rest is really an exaltation of labor which is crowned by Sabbath rest.

"Hate not toilsome labor, nor husbandry which the Most High has created." (Eccles. vii, 16.)

Saul was taken from the plow to become the first king in Israel. David was summoned from the field where he had tended the sheep to assume the responsibility of ruler in Israel.

"In the sweat of thy face shalt thou eat bread." (Gen. iii, 19.) The word *'ebed* servant applied to prophets in Israel was the designation of the workman also.

"Sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." (Eccles. 5, 12.)

Rabbinical.

Importance of Work.—"Man can not be brought under the yoke of work too soon." (Midrash Echa, chap. iii.)

"Every father must instruct his son in some kind of occupation." (Berachoth, 65.)

"A parent who fails to teach his son a trade teaches him to steal." (Kiddushin, 29.)

"Four things should become a habit to man and practiced regularly: the study of God's word, charity, piety and work." (Berachoth, 32.)

"Because of the importance of work, idleness is assigned by the Rabbis as the cause of death, and the loss of Paradise." (Mid. to Gen. ii, chap. 17.)

Dignity of Work.—"No man shall say, I am too high for this or that work: I am the son of a great man or the offspring of a noble family." (Aboth de R. N., chap. xi.)

"God has arranged that each individual should find his work agreeable and prefer it to any other work, no matter how burdensome." (Berachoth, 43b.)

"An honest workingman stands higher than a man of noble birth." (Mid. to Gen., chap. xxiii.)

"Flay a carcass on the street, and say not, I am a priest, or a great man. Any kind of work is more honorable than idleness and being supported by others." (B. B., 110a.)

Work Superior to Prayer.—"One is not allowed to say, 'I shall pray and worship continually and God will provide for me all that I need.'" (Tanchuma to Gen. xxxi.)

"He is a pious man who expects least of God and does most for himself." (Mid. Tehillim, chap. lxxix.)

"An excellent thing is the study of the Torah combined with some worldly occupation, for the labor demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin." (Aboth ii, 2 Singer's Translation.)

Justice to Laborer.—"The agreement between employer and employee must specify as to the kind of work, the time of its beginning, and the compensation for it." (B. M., 83a.)

"The laborer is not to be compelled to do such work that might impair his health." (B. M., 77a.)

"No laborer could be compelled to work overtime even though the master permitted him special pay." (B. M., 83a.)

"Laborer could bring suit if he failed to receive his hire within twelve hours after his pay became due." (B. M., 3a.)

"Employer who failed to make all the necessary provisions for the safety and welfare of his employees was held responsible by the law." (B. K., 33a.)

In practice, too, the Rabbis indicated their appreciation of the honor of labor. The early teachers in Israel did not receive a compensation. They earned their livelihood in the trades and professions of their day as did the people at large. Rabbi Joseph turned a mill; Rabbi Chanina was a shoemaker; Rabbi Abba was a tailor; Abba Saul was a gravedigger; Jose a leather-

dresser; Jochanan was a sandal-maker; Simeon an embroiderer; Nehemiah a potter; Abba Oshaja a dyer; Abin a carpenter; Joshua ben Chananja a clasp-maker; Joshua ben Illai a cooper by trade, et al.

What the Synagogue can do.

Because of its friendliness to both parties, the Synagogue in its official capacity can do little, and should attempt to do little, directly to champion the interests of the workingman against the employer. Indeed, it is clear that whatever affects one class surely affects the other. The Synagogue knows no laborer, recognizes no employer; in its sacred precincts, to all workers, be they rich or poor, native or foreign born, one law applies, and that law the strict law of justice.

If the Synagogue in its official capacity were to turn to champion the cause of the laboring man against his employer, simply by reason of its inability to speak with authority on any subject outside of religion, it would be not at all unlikely that a temporary victory gained by the Synagogue would become ultimately of grave peril and danger to the interests of the very class it had sought to help. It is impossible for the Synagogue to master the necessary details of a great economic problem to warrant the attempt to solve it. The problem did not grow over night, nor will be untangled in a day. The Synagogue will do sufficient towards its final settlement when it thunders in the presence of both classes who are equally dear, that there are rules which must be obeyed by both parties as they enter the contest. The Synagogue must stand near to insist as far as possible that the rules of the contest, justice, righteousness, and kindliness shall not be ignored by either party.

It is a noteworthy fact that the Christian Church which, with a laudable zeal and devoted interest, has set to herself nothing short of the task of solving this vexing problem, has actually done little else than appoint committees, delegate rep-

resentatives to the labor unions and formulate plans of attack. A great agitation on the subject in pulpit, press and platform has aroused the public almost to the conclusion that the labor problem is solved, whereas, it has just begun to be recognized at all. And we are as far from a solution of it as we are distant from the Messianic Era. The Church as a Church has not recorded a single triumph of consequence in its work among the wage earners. Preaching in factories, sitting in labor conventions, signing petitions of industrial reforms, agitating for sanitary factories, protected machinery, better housing conditions, and the like, the ministers of the various denominations have been instrumental in effecting many needed improvements. But mark you! The work they have done and are doing, strictly speaking, is not denominational. Presbyterianism, as such, has not advanced because one of the active workers in the field of labor happens to be a member of that church. Episcopalianism, as such, has not profited as a church because it has added to its church activities a labor bureau. A well-known worker has said, "There have been various efforts on the part of the Churches here in New England to identify themselves with labor movements, or rather with the labor people, but I do not believe that they have made any substantial progress."—Edward T. Hartman.

It is true, the inspiration to the work of industrial reform was imparted by the Synagogue or the Church either directly or indirectly, not as pledged to this or that particular reform or in advocacy of the cause of either party in the industrial conflict, but simply through the emphasis and interpretation of the old principles of justice and righteousness which change not, though conditions in which they are to be applied continually change. The inspiration to the work came from the religious institution, but the actual work is to be credited to the individuals who labored, not directly as churchmen, but as men.

If the church undertakes as a church to speak with authority upon any phase of the labor problem, it will not only fail, but endanger its very existence. In the first place, it can not make

any one of life's many interests and activities its chief concern, nor, again, has it the training for leadership in the direct field of labor, it can not afford to lose for one instant the guardianship of the very highest and most inclusive influence of life, the religious consciousness; nor can the Church without harm to the future bring all its strength to bear upon the solution of a problem which at best is only a passing phase of the larger problem of life itself.

This attitude does not exclude consideration of modern problems in the Synagogue. We can not live in the world and not be influenced by the world. It is the duty of the Synagogue to grapple in a courageous spirit even with the mightest of our modern giants, the Industrial Evil. This is the attitude assumed by a great teacher in Israel, who, though he takes an occasional fling at those who introduce questions of sociological import into their sermons, includes among Some Aspects of Rabbinic Theology a consideration of certain phases of the labor problem.

The Bible abounds in similes drawn from the life of an agricultural people. It will be the duty of the modern Synagogue to show that the teachings of Judaism as bearing on modern industrialism are clear and pertinent. Judaism with its perennial freshness and vigor has its message also for these days.

To make our teachings intelligible to our people, to impress them with the unchanging character of our God amidst an ever changing environment, it is our duty to speak in a language that our people understand, to draw illustrations and instances from the industrial life of our day. We need not busy ourselves to discover new ideas to replace the eternal principles of our faith; it is sufficient if, by apt illustration, we make the old ones intelligible to our people in an industrial age.

The experiment has been tried in Philadelphia, New York, Chicago and Cleveland to provide a free Synagogue for the people, and so successful has it proved to be that it seems most worthy of repetition. Ought not our wealthier Jews in our

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various cities equip and maintain Synagogues for the people in the midst of the people?

It is questionable whether the plan of the Mikveh Israel Congregation of Philadelphia to open its old building to the poor for worship without any cost is altogether wise. The poorest Israelite would take a keener interest in the Synagogue if he were permitted, according to his ability to pay something towards its maintenance, even though the sum be insignificant. His sense of ownership or partnership in a Sanctuary of God ought to be aroused. Instead of gratitude to the rich congregation for the privilege of worship, he would feel it his right and duty by reason of his sacrifice to give it his attention. It is not altogether clear, moreover, whether it is the best policy to segregate the workingmen as such, although in ancient Alexandria it is reported that the various guilds had their separate sections in the Synagogue (Succa, 51). The Philadelphia experiment should be watched with interest as to the effect of giving to our poor a Synagogue over which they shall have no control. It must be remembered that "while workingmen are poor, they are also proud, and they would be slow to connect themselves with an exclusive institution which might possibly be dubbed 'a poor man's church.'" (Stelzle, "Workingman and Social Problems," p. 144.)

If it is not possible for all of our congregations to open branch Synagogues for the poor in our cities, it may be practicable for them to devote the vestry rooms to additional services for the poor. It is worthy of careful study, also, how we might utilize our Synagogues for more than one service on Sabbaths in order that we might accommodate the working people. What would prevent our holding a very early morning service or an afternoon service for the benefit of our working people?

As of old, our greatest safeguard and bulwark of strength is our religious school. While our children recite with joy the principles of Judaism and learn with delight its laws and ceremonies, it will be impossible for evil to overtake us. For in the religious schools our children will imbibe those teachings

which will enable them to overcome temptations and keep far from them the spirit of evil which, according to the Rabbis, dare not cross the threshold of the school.

If we desire to perpetuate our faith, our most zealous labor, our greatest sacrifices must be given to the work of our schools. No matter how great the obstacles to a religious life in the industrial world may be, the proper religious training of the youth will most likely prove the most potent factor in overcoming them. In every city, the loyal men and women of Israel ought to stir themselves to build, equip and maintain religious schools not only for the children of those affiliated with the Synagogue but for children of the poor as well. Unless the poor receive this help from their brethren more fortunately placed, they will not be in a position to found schools of a higher standard and efficiency than the Chedarim which, while serving the needs of a past generation not altogether inadequately, are positively a hindrance and a detriment today.

As an example of what a community can do toward the religious instruction of the children of the poor, the Plaut Memorial Hebrew Free School, of Newark, N. J., might be cited. The school is supported by the Jewish community of Newark, regardless of congregational affiliation. Some nine hundred children receive instruction in Hebrew and Jewish history during the week. For over twenty years this school has been a center in the religious life of the Jewish people of the city. The personality and ability of the late Superintendent, Myer S. Hood, have been influences of great benefit to the children and grandchildren of the immigrants from Russia. His success lay in the wisdom which prompted him to choose as his assistants loyal Jews and Jewesses who had been instructed in the modern principles of pedagogy. His attitude was that a child need not be less a Jew because American, nor less American because a Jew.

The school was not a growth from within the Jewish section which has been benefited by it. The school was conceived, built and maintained by Jews outside the pale of Jewish Settlement.

The trustees of the orthodox Synagogues did not "realize their duty and open their houses of worship to the young. . . . They do not understand conditions, or will not understand them," wrote Dr. Julius H. Greenstone with reference to similar conditions in New York City. "To expect them to come to the rescue, and to realize the danger in their policy, is time wasted, danger thrice threatening. . . .

"Anyone acquainted with conditions must admit that the future of American Judaism is with the generation now growing up on the East Side, and it is here that our rich and influential Jews must come to the rescue as liberally and magnanimously as they did when the economic question was most perplexing. Religion as well as cleanliness and fresh air must be forced upon the down-town Jew. . . . The permanent help must come from without; until that comes we can expect but little improvement in the religious status of the growing generation of our down-town Jewry." (American Hebrew, September 4, 1903, p. 503.)

It is now being admitted that all social work to be thoroughly satisfactory must be permeated with the spirit of religion, and the most helpful workers are those who are guided by religion. The charity organizations among our own people as well as among our neighbors are mechanical in their administration, unfeeling in their assistance to the needy, except when under the direction of workers who are filled with the joy of the religious consciousness. The settlements which are divorced from the guidance of religious men and women, are failing to reach the heart of the problem which they have been expected to solve because they touch only the superficial things of life. Men and women need something more than cold, formal ethics as motives to noble conduct. They require a sense of a "divine relationship," the submission to authority over and above themselves, a belief that humanity in its age-long experience and constant search for God has formulated better laws and devised better ceremonies to support those laws than any individual or set of individuals who trust to their own limited powers and experi-

ences as sufficient guides to eternal truth, can conceive. Therefore, our institutions which are conducted by men and women of a negative religious outlook, and administered without regard to the religious views of the people whom the institutions serve, are at best but makeshifts and compromises.

It is now the duty of the Synagogue, which is responsible in largest measure for the very existence of most of our Jewish institutions, and from which to the greatest degree the money for their maintenance is drawn, to arise and to claim her own. While she need not assume direct supervision over them, she has not only the right but the duty to dictate their policy, that they shall be conducted as Jewish institutions, reaffirming the principle that their leaders shall be loyal Israelites, so that the need of religion in the development of the individual and communal life of Jews shall be properly emphasized.

There is a great opportunity as well as grave responsibility resting upon the Rabbi in our day. As an individual he can perform in the name of the Synagogue a tremendous task of such importance as to be well nigh indescribable.

While the Synagogue can not be accommodated to the needs of the working people any more than to the wants of the employers of labor, the Rabbi as its messenger can bring to both classes the essential teachings of the Synagogue that bear upon the question of justice in the industrial world. The Rabbi as the representative of the Synagogue has the right to bring together for friendly discussion the representatives of capital and labor in order that by exchange of views each side may have greater regard for the justice of each other's attitude, and by mutual concession put themselves in the way of ultimate peace. The Rabbi is the logical person in our Jewish world to do most toward the improvement of the lot of the workingman. If he has thoroughly understood his function and has been jealous of the dignity and purpose of the Synagogue, he has surely won in whatever community he lives the respect of the employer and the confidence and esteem of the wage earner. This position of trust imposes upon him a great duty and offers him a

splendid advantage. As an individual he must keep himself thoroughly informed of conditions in the industrial world. From time to time he would do well to consult labor leaders, seek conferences with employers, visit among the workingmen, simply for the purpose of knowing men and learning the issues of the day. And when the outbreaks threaten, if he does not actually succeed in preventing them, he will be in a position to recommend methods of procedure and reforms in practice which will be beneficial to both classes.

While the Rabbi as an individual can do much to bring together the representatives of capital and labor, let him be careful not to attempt to do more than his knowledge of the claims of both parties in the conflict warrants. Unless the Rabbi happens to be an expert on industrial issues, let him be sure that he gets complete knowledge of all the principles involved lest his oratorical panaceas make him the laughing-stock of those who intelligently and earnestly struggle to bring peace among the forces of capital and labor.

If the great Moses was forced to confess that he could not bear alone the whole burden of the people of Israel (Ex. xviii), and chose out able leaders, must we not admit that we Rabbis can not hope to carry the whole burden of our people? All we can do is to keep alive the eternal principles, to promulgate the laws which enable the men of understanding and of wisdom, of counsel and strength, to apply them to the affairs of life. We should not do less, we can not hope to do more, than to point the way over which our people must pass if they love justice and seek it sincerely in the industrial world.

Success not infrequently attends the efforts of the Rabbi to influence the Jewish merchants in a city to allow their Jewish employees to be absent from business on the holy days. It is known that many merchants today not only fail to comply with the old law that commands every one to refrain from all business dealings on the holy days, but also refuse to permit their employees to enjoy the sanctity of the service and the rest on the holy days. By keeping this important matter in mind, and by

planning to do earnest and persistent work in behalf of the sanctification of Sabbath and holy days, the Rabbis may be able to persuade our merchants themselves to observe and to permit their employees to observe the religious feasts. Every Jew owes it to himself to take the opportunity to satisfy and develop his spiritual nature. No difficulty is ever found in accommodating ourselves to the rest enjoined by the State or by the religious festivals of our Christian neighbors. We owe it to our self-respect to do something for our own good in the name of God and Israel. Whenever the laws of justice are offended by employer or by employee the Rabbi again with courage and confidence should boldly challenge the wrongdoer and proclaim fearlessly *"Thou art the man."*

Towards this end this Conference can be of great assistance as a representative body of Jewish teachers. Through its influence and direction the following recommendations, when properly endorsed and adopted, might prove to be effective agencies of the Synagogue in its relation to the labor problem:

Recommendations.

I.

There is a real need of a modern leader among our immigrant brethren. A very large element of the East Side is utterly without religious stimulus. "The Synagogues as at present conducted," writes one of the submerged, "do not attract them, yes, actually repel them. The influence of the Rabbis and 'Magiddim' is less than nil. . . . In all the great Ghetto of New York there is not one English speaking Rabbi to whom the young can look up and follow. There is not a solitary one in a position to satisfy that spiritual hunger which some of us know to exist. . . . Immortality awaits . . . the Rabbi who can see his life-work down here among the most intelligent, intense, serious and well-intentioned community in God's earth. The opportunity is here. Where's the man?" (American Heb., June 16, 1905, p. 68.) The situation de-

mands the foresight of a statesman and the self-sacrifice of a prophet. The gratitude of our people will be the reward, and a commending conscience the sure recompense for earnest work undertaken among the poor of our people who are exploited by friend almost as much as foe. It seems possible to provide for the right leader by recommending to the Union of American Hebrew Congregations the advisability of placing in this section a Rabbi who shall limit the sphere of his activity to the several large Jewish centers in and near New York. An earnest, able leader can be of inestimable value to the people in these centers.

II.

If it be true, as I have attempted to prove, that the Rabbi acting in his individual capacity can exercise a great influence upon the rich and poor, the employer and the employee to the end that a better industrial era be inaugurated, then it is indispensable that he be kept well informed of the situation. It is not enough that he know the leaders of the two classes, represented by capital and labor in his own city, he ought to know their aims and acts from a national and international point of view. His comprehension of the situation in the industrial world ought to be clear and extensive. Manifestly, it is impossible for any Rabbi to take sufficient time from his regular studies and duties to enable him to become familiar with the many phases of the labor problem, and to gather together from many sources and to study the statistics compiled by our various organizations. Such work can not properly be done by any one man. But a Standing Committee in Jewish statistics might be of great service to the Conference. Such a committee shall collect from every available source statistics of the Jewish people in all phases of industrialism as they affect the Synagogue. Monthly and quarterly bulletins might be issued to all members of the Conference. Thus the members would be kept in touch with matters of greatest concern to the welfare of our people.

III.

Inasmuch as our working people know so little of our aims and purposes, and have been led to believe through misrepresentation of our cause that liberal Judaism is disloyalty to and compromise with our faith, it would seem to be advisable from time to time to publish certain of our proceedings, lectures and tracts in the Yiddish language for distribution among them. A tract on Judaism and labor would seem to be most timely and appropriate. It should not be done with any secret desire to convert our truly orthodox brethren to the Reform Jewish party, but to give them information which will enable them to get at the truth of our movement.

It is not unlikely that the opinion often expressed will be verified in fact, that many thousands of our brethren who now so thoroughly misunderstand us, will recognize that they stand on precisely the same platform as we do in the earnest desire to retain all the fundamental principles and preserve as much of the formal side of Judaism as we have found after a reverent search reluctantly undertaken to be not absolutely incompatible with the highest and best in modern culture.

IV.

The Jewish press might be made a more potent influence in bringing together the wage earners and the employers. At present they are practically divided into the same classes that characterize the secular newspapers and periodicals of the country according as they are supported by the forces of labor or capital. If the main desideratum in the amelioration of present conditions is a full knowledge of the situation on the part of both parties, then it ought to be the duty of all Jewish newspapers and periodicals which record the affairs of the world to publish information about both. Let this Conference suggest to all Jewish papers the advisability of including in the items of interest about the capitalists the records of the struggles, achievements and purposes of the wage earners. It

would tend, perhaps, to amalgamate more closely the common interests of our people.

V.

The Board of Governors and the Faculty of the Hebrew Union College would not take amiss a suggestion to consider the advisability of arranging for a course of lectures to be given each year at the College, on the industrial conditions of our day. This will be an excellent way of introducing to the students a subject which they will be required to know as soon as they enter upon the work of the active ministry.

But over and above these issues of practical import, all engrossing and significant though they be, lies the sphere in which the Synagogue performs its indispensable function.

Let the Synagogue continue to stand without compromise for the totality of things. Let it resound with the insistence which has always characterized its teachings, the Unity of Mankind. Let it impart those principles which are not limited by time, place or circumstance, the prophetic ideals of justice, righteousness and kindliness which, if understood, will enable men, at all times, in all places, and under all conditions, to improve their environment and amend their lives. The sanctuary in the wilderness never moved with any one of the tribes of Israel, nor was it ever the special protector of any class of workers. It went forward with all the people and it belonged to all the people. It was the medium through which peace was restored in the whole encampment whenever through rebellion or discord the people drifted from God or hated one another.

The question arises, to what extent can the Synagogue make concession to the spirit of the times? If it rigidly excludes consideration of problems that are of paramount issue in our day and rests satisfied by denouncing the sins of ancient Samaria and condemning the evildoers of ancient Jerusalem, then it is evident that it has no service worthy of the name to render its existence a blessing to mankind. If the Synagogue, on the contrary, be converted into a political platform on

which the latest utterance of some "boss-ridden" candidate shall be made the subject of serious discussion in the presence of men and women who hunger for the truths of religion; if the Synagogue be changed into a lecture forum from which learned disquisitions on every conceivable literary and scientific theory be delivered at the cost of the religious discourse, then the Synagogue becomes an unnecessary institution, a duplication of work which can be better and more effectively done under other auspices.

The Synagogue is here to do a work which no other institution is equipped to perform, the important work of keeping alive and intensifying the religious consciousness of Jews in accordance with the best traditions, laws and usages of Judaism. One aspect of this religious consciousness is the feeling that amid the changing scenes in the social, educational and industrial worlds, the old principles of perfect justice, righteousness and mercy are as unchangeable as God Himself. In one age men may tend their sheep; another generation may witness a change from shepherds to agriculturists; a later period may introduce the machine and transform the whole aspect of labor, but beneath all the changes are the same unalterable laws which men do well to remember. This is the work of the Synagogue to the Jewish people, to teach them that the God of Israel alone ruleth the world in majesty and that all workers are His children. It has wonderfully succeeded in the past, and if it remains true to its ideals there is no reason for supposing that it shall not succeed in the future.

Appendix A.

OCCUPATIONS.

"Unfortunately there is no census of occupations especially directed to the classification of the Jewish people of the East Side. But a study of the census of the occupations of the city at large, of the report of the Commission of Immigration, and of the labor movement on the East Side, probably throws

all the light on the subject that a general statement requires. . . . Nearly twenty percent of the Hebrew immigrants are tailors, nearly five percent merchants or clerks and almost one percent follow the professions. Of the remainder a very considerable proportion, though not a majority, are skilled workmen, such as bakers, tobacco workers, carpenters, painters, butchers, etc." (William E. Walling, in University Studies, July, 1905, p. 80.)

After an investigation of 225 families in a block of the lower East Side of New York, Dr. Bernheimer stated that "eighty-one or about one-third retained the same vocation as abroad. It is noteworthy that the largest proportion in any one occupation before coming here were tradesmen, viz., 66 out of 225 or about thirty percent." (Jewish Immigrant as an Industrial Worker, by Dr. Charles S. Bernheimer.)

In a study of 50 out of 225 families picked out at random, Dr. Bernheimer indicates the occupations in which Russian Jews are engaged. Peddlers, pressers and egg-candlers predominate. In the list it is shown that some of the workers who had been tradesmen were reduced to the rank of peddlers, laborers, pressers, painters, skirt operators, etc. A former shop foreman became a cloak presser; a real estate dealer was compelled to work as a salesman. And worst of all, a former teacher was forced to eke out a living as a peddler. These instances are typical of conditions prevailing on the East Side.

Speaking of the difficulties which confront the immigrant in selecting a trade in America, Dr. Blaustein says, "The immigrant is not accustomed to our industrial system. He can not understand our division of labor. He finds that between himself and his employer there is a wide gap. If he works in a factory he feels that he ceases to be an individual and becomes a hand, and that muscle rather than intellect will insure the permanency of his employment. In order to be his own master he prefers becoming a peddler, and in New York City a pushcart peddler, despite the long hours, the hardship and the uncertainty of the earnings." (University Set-

tlement Studies, David Blaustein, July, 1905.) The small capital required to purchase a stock, the independence of the peddler compared with other forms of labor, and the small expense to market his goods, are the reasons that incline the immigrant to embark upon a mercantile career in America as peddlers.

The majority of Jews in New York City are engaged in the needle industries. While the exact number can not be stated, it is probably true, as has been found in England, that no less than one-third of the total number of male Russians and Poles in England over ten years of age are employed in the tailoring trade. "It can not be said that the Jewish tailor has been convicted of any very pernicious influence upon the trade. He has introduced new methods and a new type of workmanship. . . . His work is confined to certain branches which he may be said to monopolize. . . . But this is perhaps an instance in which the process of the survival of the fittest is tolerably justified in its results." (Jew in London, pp. 66-69.)

"The sons do not follow in the footsteps of the fathers. They become clerks, salesmen and professional men. They add to the ranks of teachers, lawyers, physicians and dentists. They are becoming prosperous business men. . . . The immigrant girls enter the shops and factories; the girls born on American soil go into offices as clerks, bookkeepers and stenographers, or they enter stores as saleswomen, buyers and the like, or they become milliners and dressmakers.

"It is true that the Jewish immigrant does not become a street laborer, a railroad worker or a miner, as is the case with the Italian and Slav immigrant. But he does fill other economic wants. Some evidence of this is shown in the record of the Industrial Removal Office, whose business it is to place Jewish immigrants, particularly from New York City, in other sections of the country. . . . The Jews prefer those walks of life that are almost universally considered to be the higher walks. Many sentimental and well-meaning persons do not look at the matter in this way, but it is safe to say that ninety-

nine percent, when concerned with their own fate and that of other people close to them, prefer the commercial and professional pursuits." (Bernheimer.)

The prospects of the future are bright for the second generation, the children of the poor immigrant. Few are the families which have not been making great sacrifices for the education of their children. Young men who are not able to purchase more than the most ordinary clothing will tell you with pride that they are students at Columbia or the University of New York. Others who cherish ambition to enter the portals of some seat of learning can be seen any day rushing hurriedly through the streets importuning all they meet to purchase a paper. The sympathetic ear can detect in the appeal the determined note which means, "To enable me to go to school." How many realize that the poor suspender peddler, the toy vender, the pushcart man straighten their bent backs with justifiable pride when in the evening they read the reports of the high standing of their sons and daughters in the public schools, or learn of the honors won by them at the University.

"In some of the law schools, for instance, almost nine-tenths of the students are said to be Jews. In the College of the City of New York, which prepares for all sorts of professional studies, the proportion is not much less. . . . Even those who are not born in this country go to evening schools, and a great many pass this examination and enter into the professions and civil service." (Walling in University Settlement Studies, July, 1905, p. 85.)

Special mention must be made of the comparative absence of married Jewish women from all kinds of occupations. It is comparatively rare that the woman is impelled by necessity to go to the factory to work. Some male member of the family will manage somehow to protect the woman from the hardship of modern industrial life, and free her for the duties of the home. (Jewish Chronicle, July 31, 1908.)

Appendix B.

TRADE UNIONISM.

"The first attempts at organization among Jewish workmen antedate the main influx of Jewish immigration into England and America. The first union of Jewish tailors in New York was organized in 1877. It had an ephemeral existence. When in the eighties, Jews began to arrive in large numbers, the need of organizations was soon realized. Several unions came into existence, and strikes were declared, which met with varying degrees of success." (Jew. Ency., vol. xii, p. 217.)

Prof. I. A. Hourwich then describes the varying fortunes of the Cloak-Makers' Union until it was broken up. "With the restoration of business prosperity in 1897 it was revived, and has since had a continuous existence, its paying membership reaching at one time 15000; but at other times its membership has sunk very close to the zero point.

"The history of other Jewish unions is similar to that of the Cloak-Makers' Union, which under normal conditions has the largest membership. The weakness of all Jewish Unions in the tailoring trades is the fluctuating character of their membership." Prof. John R. Commons, in his report on Immigration and its Economic Effects, prepared for the Industrial Commission, speaks as follows regarding the character of Jewish trade unions in the United States:

"The Jew's conception of a labor organization is that of a tradesman rather than that of a workman. In the clothing manufacture they all come together and form a giant union and at once engage in a strike. They bring in ninety-five per-cent of the trade. They are energetic and determined. They demand the entire and complete elimination of the abuse. The demand is almost always unanimous, and is made with enthusiasm and bitterness. . . . During a strike large numbers of them are to be found with almost nothing to live upon and their families suffering, still insisting, on the streets and in their halls, that their great cause must be won. But when

once the strike is settled, either in favor of or against the cause, they are contented, and that usually ends the union, since they do not see any practical use for a union when there is no cause to fight for. Consequently, the membership of a Jewish Union is wholly uncertain. The Secretary's books will show 60,000 members in one month and not 5,000 within three months later."

There are various causes which, in a general way, make the Jew less distinguished as a labor union man than his Christian fellow-worker; to a certain extent, they are to be mentioned as an honor to the Jew.

First, there is the "character of the Jew, who has an inborn desire to be 'his own boss;' the ambition of the Jewish worker is to rise above the working class, rather than to improve his own condition simultaneously with that of his class." The tendency of the trades union to lower the standard of the really efficient worker has estranged the Jew. "The Jewish unions of New York are combined in a central body, known as the United Hebrew Trades. This federation comprises the unions of those working in the clothing trades, of compositors, of employees of the Jewish theatres, and a few minor unions. Some of these unions are affiliated with the American Federation of Labor." (Prof. Hourwich, Jew. Ency. xii, p. 217.)

It must be noted that many thousands of Jewish workmen are affiliated with the general labor unions, the membership of which is largely Christian. Mr. Alexander H. Kaminsky states that "the Jewish workmen in America have given to organized labor no ground of complaint in the past. They have stood by their fellow-workers of other nationalities in their efforts to better the condition of labor." (Federation Review, June, 1908.)

Appendix C.

Disease.

Frequent reference is made to the prevalence of disease among Jewish workingmen by irresponsible, though prominent, investigators. The figures cited below will tend to disprove the allegations.

1. Tuberculosis.

"The social environment of the bulk of the Jews in Europe and America is favorable for the development and spread of tuberculosis. As is well known, town dwellers are more liable to this disease than inhabitants of the country. Hardly one-sixth of the Jews in the world live in the country, while from one-half to three-fourths of the non-Jewish population of Europe and America are country dwellers. This alone would lead us to expect that the tuberculosis morbidity and mortality should be higher among Jews than among Christians. If to this be added the social factors which are inimical to the health and well-being of town dwellers, such as indoor occupations, we should not be surprised if we found that they are more often affected by this disease than are people of other faiths who mostly work outdoors. They often work in sweat-shops, and usually live in old and unsanitary parts of cities.

"But in spite of all these unfavorable conditions, statistics, wherever available, show conclusively that the mortality from tuberculosis is about one-half to one-third that are observed among the non-Jewish population around them. The rates per 10,000 population were in Berlin, 9.81 among Jews and 21.66 among Christians; in Vienna, Jews 17.9, Protestants 32.8 and Catholics 49.6; in Lemberg, Jews 30.64 and Christians 63.51; in Roumania, Jews 25.6 and Christians 38.7; in London, Jews 13.3, general population 17.9; in New York City, Russian Jews 17.24, general population 23.94. In fact, the Jewish inhabitants of the lower East Side of New York City have a lower mortality rate from tuberculosis than the rich and prosperous who live in the upper west side of the city.

This in spite of the exceptional congestion of population, unsanitary surroundings, dangerous trades in sweat-shops, malnutrition, anemia, poverty, etc., which are rampant in the lower East Side. . . .

Dr. Fishberg then declares that "The main cause of the lower tuberculosis mortality of the Jews is the fact that for two thousand years they have been city dwellers. They have thus been thoroughly urbanized, and adapted their organism to city and indoor life. Most of the terrors of urban congestion, indoor occupations and unsanitary surroundings which breed tuberculosis among people who are not adapted to such a milieu have lost their significance to them." (Tuberculosis among Jews, by Dr. Maurice Fishberg, in American Israelite, October 15, 1908.)

2. Alcoholism.

"The part which a temperate habit of life has played in the victorious progress of the Jewish workman can hardly be overestimated. Of all the circumstances which tell in his favor, the fact that he does not get drunk is one of the foremost. And although this superiority to alcohol is doubtless in part a matter of physical constitution, it must also be regarded as partly the outcome of a disciplined and usually tenacious character. The poor Jew is not easily demoralized, and can spend his life without respect to circumstances in the unflagging pursuit of an end." (Jew in London, by Russell and Lewis, p. 64.)

Dr. Hall, of Leeds, in investigating 2,700 children, instituted a comparison between Jewish and Gentile children in the poorer schools of Leeds. He states that "at eight years old the poor Jewish child was on the average three pounds heavier and two inches taller than his Gentile comrade. At ten years of age the Jew has the advantage of six and one-fourth pounds in weight and two and one-half inches in height. Fifty percent of the Gentile children had rickets, and only seven percent of the Jews." He attributes this to the better feeding of the children of Jewish parents, and he proved his point by feeding

a certain number of children regularly from one of the poorest schools and showed that they increased both in weight and height more rapidly than those who were left to the tender mercies of their parents." (English Child Life, by Percy Alden, M. P.; in Outlook, August 1, 1908, p. 761.)

Appendix D.

CRIMINALITY.

It is undoubtedly true that the industrial evils, such as inadequate wage and lack of leisure and unsanitary workshops, causing congestion in the home and under-feeding, have been conducive to the spread of criminality among Jewish working people and indirectly among their sons and daughters, but the subjoined statistics utterly refute the sweeping charges so frequently made.

"The total number of indictments of Jewish persons in New York County during the year 1907 was 666. Compared with the Jewish population of New York County, estimated by the American Jewish Committee at 750,000, as of December 31, 1907, the total number of indicted persons was less than one in every thousand Jewish inhabitants (0.0888%).

"The total number of Gentiles indicted in the same county during the same period was 3,907. The total population of New York City on December 31, 1907, was estimated by the Board of Health at 2,687,800 persons; this leaves for the Gentile population 1,937,800. The number of indicted Gentiles was accordingly more than two in every thousand Gentile inhabitants. These figures show that criminality among the Jews of New York was not one-half as high as among the Gentiles."

"It must be borne in mind, however, that an indicted person is not necessarily a criminal. Of the 666 indicted Jews, 86 were acquitted and 460 were convicted, while 120 were disposed of in other ways. The following table contains comparative statistics of Jews and Gentiles convicted of crime:

"Jews with population of 750,000 showed .0613% of criminals, or 450.

"Gentiles with population of 1,937,800 showed .1233% of criminals, or 2,388.

"This table conclusively disproves the sensational clamor about alarming Jewish criminality. The majority of convicted Jewish criminals are not of the violent type.

"The same tendency is likewise reflected in the penalties to which the Jews were sentenced, as compared with Gentiles.

"A fact of great significance is brought to light by the age statistics of convicted criminals: The highest criminality among the Jews, as compared with Gentiles, is found between the ages of 15 and 20, more than one-half of the convicted Jewish criminals were minors.

"It is a fact familiar to everybody from personal observation and borne out by statistics of immigration and population, that among the Jews above the age of 21 the foreign-born vastly predominate—whereas among the minors a large percentage are Americans. The inference is that the percentage of criminals among the Jewish immigrants is lower than among Jewish children who have grown up on the streets of New York.

"While the ratio of criminality among adult Jews is less than one-third of the ratio among adult Gentiles, Jewish children hardly differ in this respect from Gentile children. Apparently, the moral influences which kept the Jew away from the criminal path in his old home are lacking in the bringing up of the youth in New York." (Statement of Prof. Isaac A. Hourwich on Jewish Criminality in New York in 1907, a review of the statistics compiled by Mr. Mark J. Katz, in Federation Review, June, 1908.)

3. White Slave Traffic.

Reference must be made to the most despicable of all crimes from which our people are unfortunately not free. The situation has been well presented in an editorial in the London Jewish Chronicle (October 30, 1908). "We have been brought to the conclusion that it is our duty to speak out and to throw

the light of day upon an infamy which is growing apace in our community which, day by day, is bringing deep shame upon it, and to which, at all hazards and at all costs, the community must seek to put an end. Of these offenses our people are by no means free. It is idle to deny it; it is only making matters worse to ignore it; it is cowardly not to face it. Too long have we hidden almost from ourselves in very shame the whole nauseous and nauseating question."

While it is our duty to face the situation bravely and in no uncertain terms to denounce the evildoers and speedily to bring them to justice, we must be on the alert to answer the sweeping charges which are made against our people as being chief offenders against virtue and morality in this nefarious traffic. The words of Mr. William Alexander Coote (Secretary of the National Vigilance Committee of England), an international authority on the evils of the White Slave Traffic, are illuminating on the subject. After studying the conditions in Europe, America and other parts of the world, Mr. Coote has expressed strong condemnation of the sweeping charges against the Jews' participation in the White Slave Traffic, as follows:

"I do not, however, endorse all that you say. For instance, you imply that the traffic in women is almost wholly confined to a section of the Jewish people. I have been through Europe, America and other parts of the world and my experience does not coincide with your conclusion. I quite agree with you that far too many of the Jewish race are engaged in this infamous traffic, and that in England, especially, it is a growing evil. . . . In the East End the Jew engaged in this traffic is very poor, and not by any means so clever at it as the Germans or the Frenchman, consequently he is more frequently caught and prosecuted. Jews thus figure predominatingly in the police reports, and hence, I think, the mistaken notion that the Jews are almost entirely responsible . . . there are other quarters of London worse, in my opinion, so far as this traffic is concerned. In these quarters this crime is reduced to a science, and the dealers are able to defy the authorities because they know how to

evade the existing laws. There are many parts of London where this traffic is carried on by wealth which has been obtained by means of this traffic, and whose cunning and resourcefulness are almost omnipotent. These men rarely blunder and are rarely caught. We know some of them, and they are as interested in our doings as we are in theirs, as I say they have reduced this business to a science, and the methods they adopt leave very little risk of discovery." (Jewish Chronicle, Nov. 6, 1908.) It is equally true of New York City and other large cities in America, if the words of careful observers are to be trusted.

Many have said that the White Slave Traffic among the Jews is not to be compared with that of the other peoples. It is most often "dumped," so to speak, upon the poor, from the wealthier sections of the city, and the poor groaning under intolerable economic burdens have not left the strength and will to cut it root and branch from their lives.

But this is no consolation to us, that so dreadful a social crime is to be found among non-Jews to as great, if not greater, extent than among Jews; it should be our own immediate, consecrated task, in the name of Heaven, to burn the evil from the midst of our people and to aid in every way the efforts of the State and city as well as private organization to blot out this crime against society.

Appendix E.

Standard of Living.

A very exhaustive investigation was made during the past year of the standards of living among 391 poor families in New York City by the Russell Sage Foundation. Of the 391 families closely observed, 78 were Russian. While the number is not sufficiently large to afford a basis for accurate conclusions, yet they are sufficient to indicate the general conditions.

On the question of overcrowding, the Russians are recorded as having sixty percent of the families living 1.5 persons per

room. This compares with other nationalities as follows ("Standards of Living," by Dr. R. C. Chapin, p. 105):

Native American	30%
Teutonic	21%
Irish	50%
Colored	57%
Italian	65%
Austrian	66%
Bohemian	79%

(Dr. Laidlaw reports that in 1901-1902, in the 22d Assembly District, nine percent of the Jewish families (865) were crowded over two persons to the room, even including the kitchen. Eighty percent of the families were without bath. This compares with ninety percent of the people at large, without bath.

If the whole municipal area (209,218 acres) of Greater New York were peopled as densely as the lower East Side, or 383 to the acre, we could put within the limits of the city every man, woman and child in the United States and half the Filipinos. The 8th Assembly District has even a denser population, namely, 735 to the acre throughout its 98 acres. If New York in its whole area were peopled as densely as this section, it would have over 150,000,000 persons. (Am. Heb., May 19, 1905.) The lower East Side contains about 1/150 of the whole municipal area of Greater New York, but at the same time holds 1-7 of the city's whole population.

On the matter of underfeeding, the largest number is reported of the Russians, 26 families, or 45.5%, comparing with others as follows:

Italian	5.3%
Irish	8.3%
Native Americans	14.9%
Teutonic	20.5%
Colored	28.6%
Bohemian	28.6%
Austrian	34.5%
Russian	45.5% (ibid., p. 128).

Of the families investigated only five percent of the Russians reported receiving gifts or assistance from societies, comparing with others as follows:

Italian	9%
Austrian	16%
Bohemian	21%
Teutonic	33%
Irish	46%
Native American	48%
Colored	54% (ibid., p. 189).

The largest number of families having membership in Benefit Societies was found among the Russians, being 26, comparing with others:

Irish	1
Colored	3
Italian	3
Native American	7
Teutonic	8
Bohemian	8
Austrian	13
Russian	26 (ibid., p. 193).

Interesting is the following itemized account of expenditures for food in a Jewish family per week. The family consists of father, mother, four boys, aged six, four, two years, and six months respectively:

Meats and Fish.

	Weekly Expenditure	
7 lbs. beef	$0.84	
1 lb. mutton	.16	
2 lbs. fish	.20	
2 cans salmon	.28	$1.48

Eggs, Dairy Products, Etc.

2 lbs. butter	$0.64	
2 pkgs. cheese	.08	
1 doz. eggs	.24	
6 qts. milk (at Straus depot)	.20	
3 cans condensed milk	.30	$1.46

Cereals.

7 loaves of bread	$0.56	
24 rolls	.20	
3½ lbs. flour	.10	
¼ lb. cereal	.02	$0.88

Vegetables and Fruits.

6 lbs. potatoes	$0.09	
2 lbs. onions	.06	
Fresh vegetables	.10	
1 lb. dried beans	.08	
1 lb. dried peas	.04	
Fresh fruit	.15	
½ lb. dried prunes	.06	$0.58

Sugar, Tea, Etc.

⅛ lb. tea	$0.05	
¼ lb. coffee	.05	
3½ lbs. sugar	.20	
¼ lb. spice	.02	$0.32

Alcoholic Drinks.

Wine on holidays, $1.50 per year	$0.03	
		$4.75

"The father is a carpenter (non-union) with wages of $15.00 a week, but, on account of unemployment, earning only $600 a year, which is the entire income of the family." (Standards of Living," p. 156f.)

Dr. Lee K. Frankel has written a description of the average home of the workman making $600 per year, recognized as a minimum wage upon which to support a family just beyond the border of abject poverty: "The furniture equipment of such a family is in most instances meagre. If there are three rooms, the socalled parlor is a combined parlor, sittingroom and bedroom. As a rule, it contains a bed and a few chairs. Occasionally a rocking chair or a sofa is found. In the corner there is a sewing machine; on the walls a few cheap pictures, family portraits and the like. Cheap ornaments are found here and there. In some instances the floor is covered with a cheap carpet. The second room, which is a combination diningroom and kitchen, has a table covered with oilcloth, a few chairs, a stove, and kitchen utensils which hang on the walls, owing to the lack of a cupboard. Frequently an icebox is found. The third room, which is a bedroom, contains an iron foldingbed, chair and trunk. Clothes hang on the wall; seldom is there a bureau. The washing of the family is done at the sink in the kitchen, there being no washstands or washbowls in the bedroom. . . . The disbursements per annum for furniture average $6.00, for which the housewife declares she can purchase only the necessary things. These include dishes, table linens, beds, chairs, kitchen utensils and supplies for cleaning. If more than this is required, for example, mirrors, sewing machines, etc., resort must be made to installment purchases. . . . Most of the disbursements for insurance, which averages $13 per annum, are for socalled life and burial insurance. The food disbursement for such a family approximates $270 per annum, for five individuals, or 3.3 units. . . . Russia and Austrian Jewish families have special dinners on Friday evenings or on Saturday, using fish or fowl. . . . The family clothes itself at a cost of $84 per annum. . . . The budget permits

a disbursement of $14 for the preservation of the health of the family—or rather sickness requires this disbursement. . . . Eight dollars is spent annually by this family for taxes and contributions. . . . Depending upon the location in which the family lives the amount spent for carfare varies. The $3 that the family may spend for recreation permits of almost no diversion. . . . For educational purposes the family spends $5 per annum, most of which is used for the daily newspaper. . . . This leaves a total of $25 per annum for miscellaneous expenditures, including moving, payment of debts," etc. ("Report of Special Committee on Standard of Living.")

Appendix F.

AMUSEMENTS.

The need of recreation and diversion among the working people is heightened by the strain and fatigue of the workday. But unhappily, in proportion to their need are the opportunities for wholesome recreation, so essential to the social and physical equilibrium of the individual, denied them. The homes of the people are too small to permit with any decency the reception of their friends for sweet converse. For diversion, the people are practically driven from their homes. In summer they flock into the streets wandering aimlessly to and fro, or visit the crowded recreation piers, or if they can manage to scrape together enough from their earnings to warrant it, take a trip to one of the many pleasure resorts in the vicinity of New York. Many congregate in the thousand and one coffeehouses in the East Side, where the demand for social expression is granted to many a weary toiler. The coffeehouse to the Jew is what the saloon is to many Christians. In the reeking coffeehouses of New York many a student to fame unknown stimulates his eager listeners with reports of the great world of science and art, and debates ensue which arouse the latent powers of thought and expression of the denizens of the

Ghetto. While gambling is resorted to in many of the coffee-houses, there prevails in most of them a spirit of sociability and scientific inquiry. The habitues are made to feel at home; no time limit is placed upon them; some stimulus to self-expression granted and the society of one's fellows without reserve is thoroughly enjoyed, so that the coffeehouses in New York are potent factors in the social life of the Jews.

The theaters, especially during the fall and winter, mostly every night in the week, attract large crowds of people who are swayed now to a high pitch of joyous emotion and then cast into the lowest depths of grief and pain, as they view scenes depicting the life of their native Russian villages and hear in the Yiddish a description of the dangers of the new home. They are visibly affected as they recall by the suggestion of the drama their own experiences as they started for the new world with fear and trembling lest the reports be true that in the new home they would be forced to forget their Judaism. The Yiddish theaters in New York have been great educational influences upon the Jewish poor, but there are now some fears expressed that in their commercialization less regard will be paid to the appeal and need of the people than to the convenience and greed of the managers.

Among the young people in summer and winter the dance halls, numbering many hundreds, supply the medium of social expression. They are fraught with the gravest dangers to the morals of the men and women who frequent them. Miss Julia Schonfeld has performed a real service in the cause of morality in making for the Committee on Amusements a thorough investigation into the evils of the dance halls, pointing out how young girls through drink, so easily procurable in the halls, and through flattery and solicitation of men, are led to their ruin.

Politics.

In politics the Jewish poor in New York City have given evidence of an independence and deliberation which are the

virtues most applauded and most frequently offended by the citizens of our Republic. Staid politicians confess that the East Side is an unknown quantity in city, State and National elections. The voters exercise a judgment in the choice of their candidates which argues most strongly for their true appreciation of the honor and obligation of citizenship in a democratic government.

For a time the immigrant is perplexed in his estimation of the vaunted American liberty and enlightenment. But soon his Jewish independence and love of truth assert themselves and he becomes an independent in politics. There are leaders, however, who claim that the independence of the Jewish vote is exaggerated. It is undoubtedly true that the tendency of some of our people to organize themselves as Jewish political clubs in order to command political patronage is both against the principles of the American government and according to our best thinkers antagonistic to the spirit of Judaism. It is interesting to observe that Hillquit, a leader of the Socialist party, to which it is claimed so many Jewish voters are pledged, received only some 2483 votes on the whole East Side in the last congressional election (1908).

Appendix G.

Religious Conditions.

Dr. Blaustein stated as his belief that out of the estimated 200,000 Jewish workmen in New York City, about twenty-five percent keep the Sabbath. Sixty percent of this number work in shops of contractors, while the remaining forty percent work in factories where the Sabbath is observed.

Congestion is indirectly a religious problem because many a Jew, purely because of his love of Judaism, "is not willing to leave the large city and settle in a smaller place 'in the country,' as he calls it, for there he fears there are not a sufficient number of Jews to form a Jewish community; he will be de-

prived of religious service; he will be obliged to break his Sabbath, violate the dietary laws, and above all, his child will grow up without a religious and Hebrew education." (David Blaustein, in "University Settlement Studies," p. 77f, July, 1905.)

On the high holy days, the vast majority of Jews are very careful to visit the many temporary Synagogues which spring up over night. Hundreds of dance halls, theaters, saloons and dwellings are converted into Synagogues, which are thronged with worshippers. The exact number of these temporary sanctuaries is not known. Many of the projectors advertise extensively to attract the people by offering as a special attraction some celebrated singer or cantor. It most frequently happens that the only qualification which the advertised celebrity possesses is the ability to sing the old melodies. As to moral and intellectual fitness no questions are asked. In many of the dance halls on the East Side can be seen at any time the "Aron Hakodesh" pushed into a corner, awaiting the return of the holy days to be pressed at a moment's notice into service.

Many of the responsible leaders of New York Jewry have raised their voices in protest against this evil that shames us on the approach of our festivals. The New York community has made an earnest attempt to control the situation. During the last summer arrangements were made with a number of large halls, and notably with the Educational Alliance, to hold services on the holy days under more esthetic auspices. While some reforms were gained, the problem is just touched, and a great deal of work is before the community before it will be free from the scandal of the temporary Synagogues.

Some Jewish employers permit their Jewish employees to absent themselves from business on the holy days. Others prohibit it on the penalty of immediate dismissal. Some workmen are not interested in the matter at all, while many sincerely regret the economic necessity which compels them to labor on the holy days.

In September, 1907, a letter was sent from the office of the

Adjutant General of the War Department of the United States at the instance of the Union of Orthodox Congregations of America, authorizing department commanders in the United States "to grant the privilege to soldiers of the Jewish faith to be absent from their duties for such length of time as may be necessary to enable them to attend to divine services" (New Year and Atonement Days).

The same privilege was secured for the employees of the Post-Office Department of New York City. On the first day of New Year, out of 1000 Jewish employes, 750 took advantage of the privilege; on the second day, 440; on Yom Kippur, 900 availed themselves of the opportunity of rest. (Am. Heb., November 15, 1907.)

We must remember that the difficulties in the path of loyalty are tremendously heightened in a land which makes no pretense at identifying religion with the affairs of State, so that each individual is left free to affiliate with a Synagogue or to separate himself from it. For this reason Russian Jews in America, who are religious, are more to be honored for their loyalty to Judaism than in Russia, where the small communities organized under a sort of ecclesiastical authority exacted of them a complete adherence to all the laws whether they were the essential or the unessential ordinances of our faith. But here in America by their deliberate choice in a free environment, our people indicate their loyalty to our faith, not in strict conformity to all the minute regulations of the law framed in part, for a particular time, or for a particular environment, but with a deep love for the essential laws, and in a true appreciation of its best poetry and symbolism. As a result, we may expect to find here a more intelligent and devoted people than in any other land.

In addition to the worship held in the various Synagogues of the city, the free religious services regularly conducted in the Educational Alliance, the Emanuel Brotherhood and the Young Men's Hebrew Association and other associations deserve special recognition as potent influences in the deepening of

their love for Judaism among the working people. These same and other institutions have been doing excellent work in the religious instruction of the children of the working people. At the same time it must not be forgotten that in all the Synagogues up to the limit of their capacity, all who seek entrance, whether working people or not, are made welcome. This is not the opinion prevailing among many people, but it is based upon ignorance and misrepresentation. Let anyone to convince himself visit any of the Synagogues, and he will not be turned away. And for the privilege he will not be asked to pay.

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